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## 4 Ways TO REACH MANITOULIN



Fully equipped airports at Gore Bay and Sudbury will handle aircraft of any size. A turf strip airport at Manitowaning will handle small twin engine aircraft. Facilities for fueling and handling sea planes available at Algoma Mills, Sudbury and Little Current. Nearest schedule airline stops at Sault Ste. Marie and Sudbury. Field data available on request from Turners'.



The district is laced by Highways and these are connected to a class 1 highway from Sudbury to Sault Ste. Marie. Motorists may approach the district through Sault Ste. Marie on the West, through Sudbury on the East or by ferry from Tobermory to the South side of the Manitoulin. A highway from Barrie to Sudbury via Parry Sound provides an alternative to the ferry route.

Univ. of Alberta Library



The Island is served by a local bus that meets several transcontinental buses each day at Espanola. This same service can be utilized by Air Canada passengers getting to and from Sudbury airport.

Ontario 6-50 (1964)



WITH HISTORICAL NOTES North Shore North Channel Manitoulin Island **JAM** COMPLETE

A HISTORY OF Manitoulin Island

Introduction

Over three hundred and fifty years have passed since Samuel de Champlain

and Etienne Brulé first set eyes on the northern Inland Sea at the mouth of the

French River. The long trip from Quebec was made up the Ottawa River by

canoe, across the Mattawa River to Lake Nipissing, thence down the French

River to Georgian Bay. There on the shore, Champlain met some Indians drying

blueberries for winter use. These Indians were not natives of that district, but,

as was established later, had crossed from what we now call the Manitoulin

Island. Champlain was much impressed by these Indians, and described them

carefully in his diary as the "people with the hair done up" (Les Cheveux-

Relevés.) He also remarked on their unusual neatness, and their prowess as

tions in the Georgian Bay vicinity, but a few years later Brulé travelled along

the North shore of Lake Huron, past the Manitoulin Island, and on up the

and La Salle, forerunners of an ever-growing stream of adventurous pathfinders,

were to press on to the West through the North Channel and the Upper Lakes.

After 1615, Champlain himself was unable to make any further explora-

During the century following, such famous explorers as Joliet, Marquette

with all hands in 1679.

The remains of a shipwreck lie on the

westerly coast of the Manitoulin near the Mis-

sissagi Lighthouse. Investigation and scientific

analysis of the metal of this ship point to the

fact that it may well have been La Salle's

"Griffon". The "Griffon" was the first ship to

sail the Upper Lakes, and was reported lost

route to Montreal, for men of the rich North

West Company and the powerful Hudson's

Bay Company came as far as the islands of

the North Channel. Fort La Cloche, established

in the district by these early traders, was located

approximately 12 miles northwest of Little

Current, on the mainland under the La Cloche

Just east and a bit north

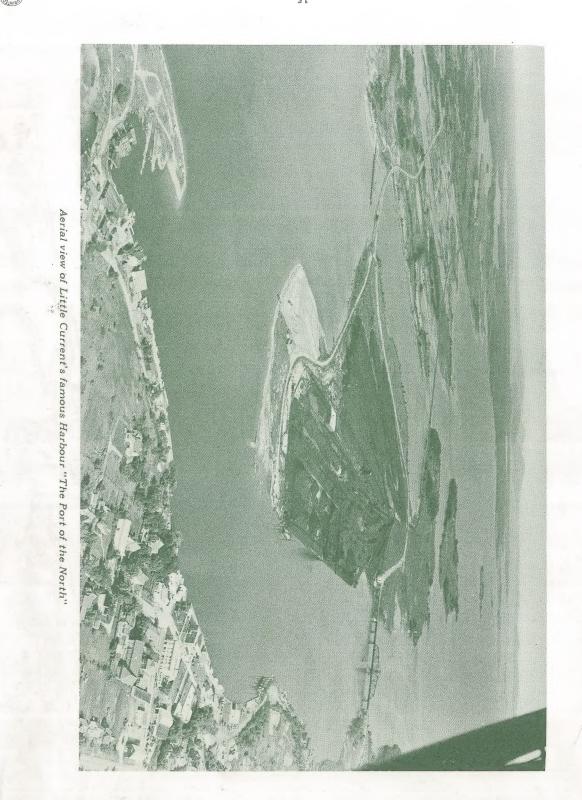
of the fabled Lake Mindemoya,

Many a cargo of fur passed this way en

hunters, fishers, and voyageurs.

St. Mary's River into Lake Superior.

Fort La Cloche



Originally the North West Company established a fort at Sand Point on the north-east point of La Cloche Island, this fort later being moved to the vicinity of Flat Point. On the amalgamation of this company and the Hudson's Bay Company, the fort was moved to Fort La Cloche.

Manitoulin Island is the hereditary home of the Great Spirit of all tribes inhabiting the region, not only of the island but of the north shore as well. Though the Indian had many "manitous," or spirits associated in his mind with nature and all its forces, there was a vague conception among some tribes of a spirit superior to all others, even to the Manitou of the Thunder or the North Wind - The Gitchi Manitou (Great Spirit).

That this Great Spirit should dwell apart in a region of his own was deemed fitting, and no home seemed more suitable than an island. The great island of the Inland Sea (Lake Huron) was for centuries looked on as the home of the Great Manitou. It is from this that the name Manitoulin Island comes.

It is the largest fresh-water island in the world — the deep indentations of its shores from north to south almost meeting at times, as in the case of Manitowaning Bay and South Bay. Because of these indentations early explorers sometimes thought it was a succession of islands instead of one long body of land. The Island stretches for over 80 miles in a general east-west direction, its width varying from 2 to 40 miles. Its inland lakes number 108, the largest of these - Manitou, Kagawong, and Mindemoya - are almost 100 feet higher than Lake Huron, varying in length from 6 to 13 miles.

The chief industries of the Island are the tourist industry, farming, lumbering, fishing, turkey, sheep and stock raising. The Annual Cattle Sale at Little Current is the largest one-day sale in North America and the Manitoulin Turkey and Lamb bring a premium on the market.

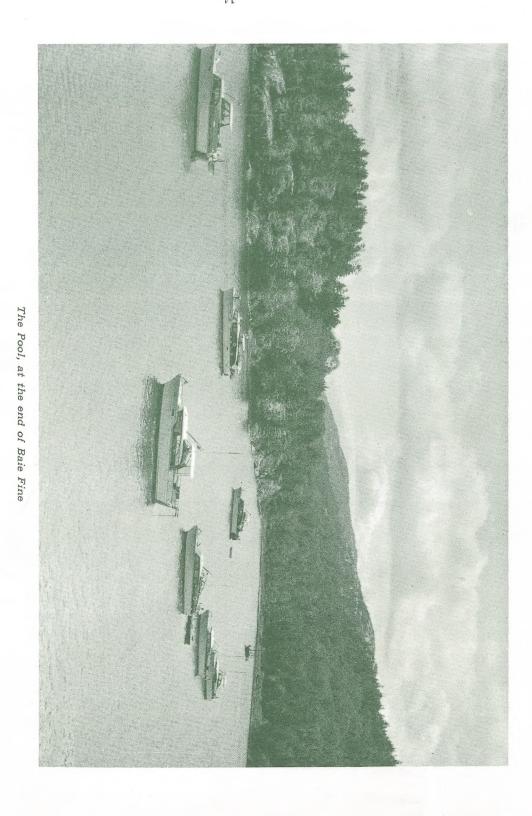


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Steam Yacht Evangeline, Bay of Islands 1884

The charm of Manitoulin lies in the diversity of its attractions. The view of the islanddotted waters from the high promontory at Ten Mile Point, the fossil cave at Mindemoya, the curious outcrop at Sheguiandah, the Bluffs along the North Channel, the fossils of La Cloche, the Algonquin legends, the wreck of the ill-fated "Griffon" off the Mississagi lighthouse and finally, the small-mouthed Black Bass — all these unite to make

it a place of absorbing interest.



The Indians of Manitoulin

THE ISLAND has a population of about 12,000 of which 2,900 are Indians. These modern descendants of the Ottawas, Potowatamies, and Ojibways-tribes of the Algonquin family live mainly on five reservations: Sucker Creek, Sheguiandah, West Bay, Wikwemikong, and Shesigwaning Two others, are now uninhabited.



the Isle of the Ottawas, and history bears out this appellation. Though recent discoveries indicate that man doubtless inhabited this island about ten thousand years ago, we know nothing of this early man, and as far back as human records go the Manitoulin was inhabited by a tribe of Algonquin stock known as the Ottawa. (Ottawa is a Huron word meaning "Trade," and points to the fact that these Indians were the first to trade with the French). These Indians were shrewd traders, and keeping aloof from the internecine strife between Iroquois and Hurons, became for a time the chief traders in furs with the French. All down through the years we find the chiefs of the tribe saying from time to time "The master of life created our forefathers and set them down on Manitoulin Island."

Destroyed by fire, 1954

When Champlain came to Georgian Bay at the mouth of the French River in 1615, he found a band there with whom he entered into friendly relations. He says that their hair, which they used to gather up on top of their heads, was more elegantly dressed than that of gentlemen of the French court. They were accustomed, also, to paint their faces in different colours, and to have their nostrils bored and their ears fringed with beads. They used also to slash their bodies in various directions, rubbing charcoal and different pigments into the wounds, thus forming many coloured stripes which lasted for life. Their weapons were bows and arrows, and clubs, with round moosehide shields

During the Iroquois massacres the Ottawas fled from the Island to the north and west, where many were killed in conflicts with unfriendly people.



Norgoma were refitted and took their much needed place in the ferry service to the century old scheduled North Channel Steamer Service. The Normac and ships than freight carriers. The end of the 1963 navigation season saw the end of the end of the second world war they had become far more popular as "Cruise"

the lakes on a fur-trading ex-"Griffon" built, and sent her up sary. The first attempt at building these came in 1679, when La Salle had the

white man, too, found it efficient, he was slow to replace it with more modern means of transportation in the form of the birch-bark cance, and, since the ₩ HEN THE FIRST white man came he found the Indian had a very efficient

But as population and trade increased, larger freight carriers were neces-

Cransportation

Later some returned to the Manitoulin and a few Potowatamies came up from Wisconsin. They were all of Algonquin stock, and soon merged into the Indian of today, speaking the Ojibway language with a few words of Ottawa thrown in. (We have an example of the combination of the two languages in the Indian word for Little Current — Wuhyabejewung or Waiebejewang — a combination of the Ottawa word wabe, to begin, and the Ojibway word, jewung, running water — the whole meaning "the place where the water begins to run").

Indians, when enfranchised, leave the reservation. When they go into the outside world they often adopt an anglicised version of their Indian name. This usually lacks, necessarily, the picturesqueness of their former name. For example, the Indian "Pabamise" (one who flies around) became prosaically

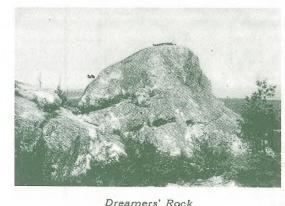
Many, however, settled in Michigan, and it was some of their descendants who returned to the Island with Father Proulx in 1832 and, settling on the east end of the Island, formed the beginning of the Wikwemikong Mission.

The Indians, like all primitive people, saw mystery in any unusual form in nature — the shape of an island, the height of a cliff — and legends grew to explain these strange sights.



The Old Woman (Treasure Island) resting in Lake Mindemoya

For example, an island in one of the inland lakes has a fancied resemblance to the body of a fat old woman, and from this grew the legend that one of the wives of Nanaboozhoo, the great demi-god, had been hurled into the lake by her husband in a fit of temper. From this legend the island got the name of Mindemoya — old woman. When the white man came he gave to the lake, to a village, and the neighbouring post office as well, the name Mindemoya.



is a cliff standing 540 feet above Lake Huron. On the top of this the great god Manitou had a home where his wives dwelt. As no human being dared set foot within this sanctum, it was naturally regarded as a place of many mysteries. In the shadow of this cliff the natives worshipped, and there offered human

sacrifices to appease the anger of their gods. There are other legends of interest which add lore to the historical Indian background. To the south, at Swift Current, stands "Dreamer's Rock" (about nine miles northeast of Little Current), firmly rooted in the southerly end of La Cloche peninsula, where the waters of McGregor Bay and Bay of Islands meet. In ages long ago this rock was the source of inspiration for young Indian braves for

There is a hollow on the summit of this great rock marking the spot where countless dreamers slept. Here, at Dreamer's Rock, they fasted, slept, and dreamed for a number of days, and whatever they dreamed, so they were. If they dreamed they were hunters, if they dreamed they were warriors, or tillers of the soil, so they became.

miles around, helping them to find their place in life and in the activities of their tribe.

Under the shadow of "Dreamer's Rock" lies a group of glacial boulders, another historical reminder of the days when Indian bands roamed freely over this land. These huge rocks, called "Bell Rocks," are so named because, when struck with a stone, they gave off a ringing sound that could be heard for a considerable distance. Even today, the marks made by striking these rocks can be seen. These "Rocks" were

the Indian tocsins or warning bells, and when danger threatened, the ringing of the "Rocks" summoned braves from their hunting to defend their settlement from attack. When the French explorers found these rocks and learned their secret, they gave the name of "La Cloche" to the island where the rocks stood, and to the surrounding mountains.



Bell Rocks

## The Island Story

From 1700 UNTIL 1825 there are practically no records of Manitoulin Island. Nearly all the Indians seem to have deserted it and gone elsewhere, and the reason for this migration still remains a mystery. It has been suggested that there was a failure of such crops as the natives grew, chiefly maize, and that fur-bearing animals, as well as deer, caribou and moose, were scarce, so that the Indian, finding himself without food, went elsewhere. Their departure would leave the Island a desolate and

lonely place and, as it was seldom visited by any human being, stories of this desolation would create a feeling of mystery in the mind of the Indian. He would reason that the Great Spirit, not wishing the presence of man on his island, had caused the food failure to drive man away. In leaving the island, the Indian was obeying the will of

There is a tradition, too, that "a long time ago" evil spirits came upon the Island, causing much sickness and trouble. To drive out these evil

spirits the Indians set fire to the woods in the dry season, the fire sweeping the whole Island and razing it completely. If there is any truth in this story, then the migration is thus explained, as it would have taken at least a hundred years to reforest the Island. During the Anglo-American war of 1812, there is a story that some

Indian Warrior

Indians, chased by American forces, took refuge on the Island. To make sure the red men were well frightened the Americans fired some cannon shot into the Island, and in recent years some of these shots have been found in the west end of the Manitoulin. The Ottawa Indians, who joined the British in the war of 1812, found

themselves in an embarrassing position at the war's close. Many of them who had been living in Michigan before the war were denied re-entry by the Americans and, as a result, had to return to the home of their forefathers -The Manitoulin Island.

In July, 1818, a group of about 350 Ottawas and Chippewas met with

Canadian Government officers at the old military post on Drummond Island, a post which remained Canadian territory until 1828, when it was ceded to the U.S.A. The Indian speaker reviewed the relationship of his people with the French, and later with the British since 1763, the date when the British had made peace with the Indians. He said that during the recent war (1812) the Indians had not wished to fight, only desiring peaceful occupation of their lands. In his own words, "We were not anxious to raise the hatchet for fear the Americans would be too strong for you, and in that case we would lose your support and be obliged to fight them ourselves in defense of our women and children and prevent them from taking from us our land, that the great Master of Life granted us. But knowing your words to be the breath of truth, we seized the hatchet, painted our faces, and made the woods echo with the sounds of

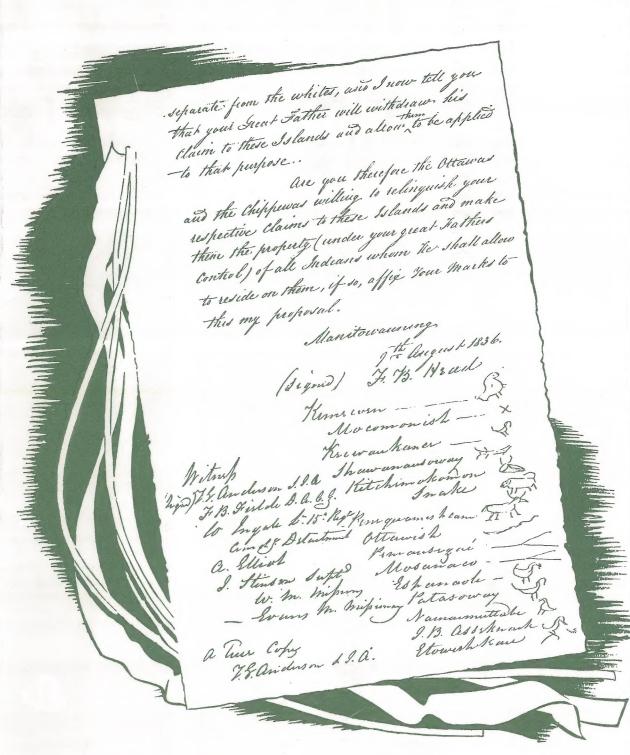
While the Indians from Michigan were seeking a new home, other Indians in Ontario were finding their old homes untenable. From 1818 onwards an increasing stream of British immigrants began to take over the fertile land of the Bruce Peninsula, lying between Lake Huron and Georgian Bay. This immigration and settlement was driving out the game upon which the Indians depended for their survival, while the presence of the Indians made permanent settlement by the whites difficult. Sir Peregrine Maitland, Governor of Upper Canada at the time, considered the advisability of making the Manitoulin a permanent home for these Indians, as well as those driven from their homes in

Sir John Colborne, who succeeded Maitland as Governor, thought well of this plan, and did much to complete it. He visited the Manitoulin and held a meeting at Manitowaning with the "Chief Men" of the Ottawas, then living on the Island. Here he was successful in persuading the Ottawas to sign an agreement allowing any other Indians he might send, to live on the Island. He also made visits to Indians in the more western parts of Canada, offering them a permanent home in the Manitoulin, as well as government assistance and training in the ways of civilisation.

On the expiry of Sir John Colborne's term of office in 1836, Sir Francis Bond Head, who took over, completed the plan and signed a treaty with the Indians at Manitowaning in the same year. Under this agreement, the whole of the Manitoulin was set aside as an Indian reserve.

Not many Indians with an already settled home, nor many Indians from the west, accepted the offer of a home on Manitoulin. Those who accepted the offer came for the most part from Michigan, the shores of Lake Huron, and In 1837 progress in clearing land and building houses was made, the

number of Indian settlers at the time being estimated at 268. In the autumn of 1838, the officers appointed to form the future "Establishment" of the



The last page of the agreement made with the Ottawas in 1836 showing Indian and Governor's Signatures

settlement, arrived at Manitowaning and took up residence. With the exception of Fr. Poncet, who had passed two winters with the Indians nearly 100 years before, these were the first white men to winter on the Island. In 1838 there were reckoned to be 307 Indians.





Medal of recognition given to Indian chiefs

The Commissioner in charge of the Establishment, as it was called, was a Capt. G. T. Anderson, who had several years' experience in Indian work and knew the language well. His staff consisted of the Rev. C. C. Brough, Dr. Darling, Mr. Bayley as teacher as well as several mechanics, carpenters, coopers and blacksmiths. The Establishment was supported entirely by the Government and every effort possible was made to teach the Indians to be selfsupporting. For 20 years the work was diligently carried on, but at the end of that time it was realized that the Establishment at Manitowaning was a failure. It was found that few of the Indians would remain long enough in one place to learn much of anything. The Ottawas seemed to take to the new life better than the Ojibways. They did till the soil and raise a little grain and learned something of carpentering and blacksmithing, but the Ojibways preferred to roam about hunting and fishing. In a short time many of the Indians who had come to the Manitowaning settlement drifted back to their old haunts. Some founded villages on various parts of the Island and the North Shore. The Hudson's Bay Post at La Cloche on the North Shore, and the North West Post on La Cloche Island attracted many to that part of the North Channel.

The Indians, having learned at the Establishment to build log huts, soon discarded the birch-bark wigwam as a permanent residence, and villages sprang up at such places as Birch Island, Whitefish Falls, and Sagamuck, close to the forts where it was convenient to trade.

The coming of steamboats (Ishkuta Chemaum) attracted some Indians to their usual ports of call. The boats required wood for fuel and many Indians found what they thought was a very profitable business in cutting and piling wood along the shore at many points. In this way the village of Waiebijewung, now Little Current, was founded in 1850. George Obotossaway, who was one of the "Chief men" who signed the treaty of 1836, and who married a white

woman, was probably the first to erect a cabin at Waiebijewung, and to make a living supplying wood to the steamboats. The Indians who settled here were afterwards moved back to the Sucker Creek reserve about four miles from Little Current.

When the failure of the Establishment was manifest, negotiations were begun with the Indians with the object of persuading them to cede the land to the government, and permit it to be sold to white settlers, since much of the land on the Island was fertile and suitable for farming. After some discussion and negotiation, the Indians met the Hon. Wm. McDougall at Manitowaning, August 4th, 1862, and the Manitoulin Treaty, by which the land was thrown open to white settlers, was signed.

This treaty was, however, not made with the unanimous consent of all the Indians on the Island, for those residing on the eastern portion around Wikwemikong, now a prosperous settlement, were opposed, with the result that this portion of the Manitoulin still remains under the ownership of the Indians, and is known as the Manitoulin Island Unceded Indian Reserve.

AN IMPORTANT DISCOVERY In 1951 a discovery of international archeological interest was made at the village of Sheguiandah. Here, an expert, from the National Museum in Ottawa, discovered the site of an Indian Habitation that was thought to be thousands of years old. Work on the site was continued for many summers by teams of amateur and experienced archeologists, under the leadership of Mr. Thomas Lee, the finder. In 1954 the area was set aside as a "Historic Site" under the protection of the Province of Ontario, and in 1956 the site was declared, after lengthy scientific research by the U.S. Geological Survey in Washington, to be over 10,000 years old. It is one of the most remarkable finds in North America.



Artifacts unearthed from historic Sheguiandah site

## The Mail Service

CARRYING THE MAIL to and from Manitoulin Island in the early days was a task of great difficulty, and very often of danger. At first mail came in the summer by canoe or boat from Penetanguishene, Collingwood, or Parry Sound. In the winter, dog teams were used, giving at best a three-week service.

This situation continued until the early eighties, when the "Soo Branch" of the C.P.R. was built as far as Algoma Mills. Then mail was brought from Algoma Mills by boat, making three trips a week to all points on the Manitoulin and to Killarney. With the establishment of the lumber mills at Cutler, this place was found to be a more convenient location for a ferry to the Island. Sims Brothers, of Little Current, secured the contract, and they put on the steamer "John J. Long," with Captain Cleland in charge. Later, a better service was inaugurated with two boats, one for Gore Bay, and the other for Little Current, Manitowaning and Killarney. After a few years, James Purvis took over the Gore Bay portion

of the contract and soon Gore Bay received a daily mail service, Meldrum Bay and Cockburn Island a mail service twice a week. The Sims Brothers continued to carry the mail to the east end of the Island, putting on successively the "Camilla," and the "Iroquois" (burned in 1908), and the "Bon Ami," which continued to run until the Algoma Eastern Railway was completed to Little Current



Vessels like these supplied Little Current in the eighteen sixties

in 1913, and took over the mail service to the eastern part of the Island. During these years the winter mails came across the ice from Spanish to Gore Bay, and from Massey to Little Current, and was distributed to all parts of the Island from these points. This involved hardship and often danger, many horses being lost through the ice, and many men narrowly escaping with their lives. Many a night was spent in mid-channel on the ice, wandering in circles, while a blizzard covered all traces of the road. The horses would be tied to the leeward side of the sleigh, while the drivers and passengers waited, shivering, for the storm to cease and morning to come, so that they could see their way. During the fall and spring there was usually an interval of from a few days to 2 weeks when it was impossible to cross the Channel by boat or by sleigh, and during that period the Island was left without mail.

THE HISTORY OF Killarney

KILLARNEY lies on the North Shore of the Georgian Bay in the lee of George Island. Through this narrow channel unknown numbers of travellers have passed since shortly after the discovery of Georgian Bay, by the French, in 1603. For the explorers of the great Northwest must pass this way, later to be followed by the brigades of voyageurs freighting trade goods West and returning with fortunes in furs.

The picturesque little village was not, however, established until 1820. Robert de Lamorandiere was descended from an old French family who had emigrated to Canada in 1690. He held important posts with both French and British governments and was an ensign in the British army during the war of 1812. After the war he built a substantial trading establishment on Drummond Island. In 1817 this was completely destroyed by fire and he moved his family to the vicinity of Flat Point in the Bay of Islands where he resided till 1820 when on June 28th he moved to Killarney, then known as Shebahonaning. He cleared land, planted potatoes and corn, and in 1823 sowed wheat with a hoe and hand rake. He had a good crop, which he took to Penetanguishene to have ground into flour. That year he brought the first cattle to Killarney by bateau.

It is not too clear when active commercial fishing commenced in the area but Killarney was the centre of a thriving business in the early 1880's with a large establishment on nearby Squaw Island. Here, at that time, there were four steam tugs, 45 skiffs and about three hundred men. They shipped ten tons of fish weekly to Toronto and more to Buffalo.

At about the same time the village was laying the foundation for its present tourist trade. Numbers of steamers were commencing to operate between Georgian Bay ports and Sault Ste. Marie. In the good weather of July and August they soon became popular for pleasure cruises. Soon hotels were being built to accommodate such sportsmen as wished to stay for a time and enjoy the fine angling to be had everywhere in the vicinity. A recent access highway has brought this once remote town within reach of the modern tourist.

12